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The Yellow Book:

OR

A SERIOUS LETTER

SENT BY A
Private Christian

TO THE
Lady CONSIDERATION,

The first day of May, 1656.

Which she is desired to communicate
in Hide-Park to the Gallants of the Times
a little after Sun-set.

ALSO,
A brief Account of the names of some
vain persons that intend to be there, whose
company the new Ladies are desired to forbear.

LONDON,
Printed, and are to be sold by Mr. Butler in Lincolns-
Inn-fields, near the Three-Tun Tavern,
by the Market-place, 1656.

The Yellow Book :
or
A SERIOUS
LETTER
SENT BY A
PRIVATE FRIEND

MUSEVM
BRITAN
NICVM

A piece which is intended to communicate
in five parts to the subscribers of the Letter
a true state of the world.

A piece Account of the names of some
very persons that intend to be their people
communicate the new trades are intended to follow.

London
Printed, and sold to be sold by Mr. Bawler in Fleet
Street, under the name of the Yellow Book.
By the Master-Prints, 1624.

A serious Letter sent by a private

Christian to the Lady Confederation,
the first day of MAy 1863

Topbox

Taylor is prepared of all, for the King; that is the greatest, and the branch of the Lord's life. A Sarcasm of this same kind is, Matt. 24. 53. I know many will not mind this; and Mrs. Bullock is walking on her gown; but oh would the world perceive that and his righteousness. Now, do I say of the world, sayeth he, that thou mayst be rich, and white raymed; that this may be cloathed, that the shame of thy nakednes may not appear. This rayment I had rather have, than a skin to cover my bones, naked soules are more common and miserable than naked bodies a thousand times, but not half so much pited by the world, some had rather be dead than not in the fashion, and cloathes to put on, on such a day as these others rather buried alive, than want Christ, and the righteousness of Christ. Run to my Taylor bring them done or undone, cryes Mrs. Vould be gone; fetch my green pericore and my white lathe mantele, my Lady. Impatience rayes for me; yes, and some body else too, and will have you when you take your short journey, if you have not Christ to go along with you to your long home, and you may chance quickly to be there as wel as at the Park what is your life but a vapour or a shadow says James, ch. 4. v. 14. Some Ladies get the Box, and die with a fear, others get a Cold and die with a Fever, few live long that do not die soon; eternal life is the fruit of a short living unto Christ, and eternal death is the wages of an old sinnes, the wages of sin is death, Rom. 6. 23. Yet of all sinnes that have not Christ, and the righteousness of Christ; for censured is every one that continuall sinnes abideth as is written in the Law, Gal. 3. 12. No man is no strayed

Madam, for the sake of the opinion, that no unchristened Ladies shall go to heaven, nor no ungodly Lords go to hell, providing they believe and repente; this it may be done so, and be thoroughly washed in Judah's Bowmains, Lk. 19. 14. the fountain which God hath set open for saved sinnes, both Lords and Ladies accordinge thereto are banished, and thrown into the mire of sinnes; last and aduertised Lords and Ladies, have had the opportunitye alledged that youe people shew kindnes, for which much is given; much will be required, Matt. 25. 30, they sin more, and draw more to sin,

and every body serveth King, besides they are many of them
the knave, fadom and parve through hell; a great rode leads
yon up Town, and a great town to a great city with some
goodnes to the bridge from to drinke wine, and others to the
grave, though it following chayre, they ride on poor mens
bikes, and devills ride on them, the Prince of the Air that
now rules in them; yea, both are carried sometimes in a
close Sedan, but to day they are more open; doe not you
see the Lord of Hell Chayre, and the Lady, *Re greates*, eas
yars both full of sin and godly creatures; it is picy mountain
Lands Should feed such Savies, *Nirostare* too good for them
that doe nothing but eat, drinke, and pun it out; some study
Musick, Doctors kill many, but a good book never hurts: O
Timely, give thy selfe to reading, saith *P. 147.*, but many go
to hell a pickpack, more through the dirt and care of the
world, for that brings death, you double death often. I had
rather fast, than feare where there is nothing but chay chay,
sin and any Lady *Complement*; but she masking is a wicked
thing, where the woman comes in mans habit, like the De-
vill to a Witch, she Imphire in the south: The Lady gives
her the money, she hath his pleasure, the other hath his
soul, all loose therfore a moment past, which is more worth
than a thousand worlds *Matt. 26. 26.* If a man be worth
five hundred pound a year, and spend it in racing, he shall
go on foot, and among Mr. Fox that doth like in Catching,
this and that and the other Mr. Barker, who hath nothing but a
hoddis and a wretched suit, with a lime twig in his lips, let
bangers on be shaken off, and the old custumes of the world,
it is no time to keep Christmas, so you do not eat too much,
sunfonge Gobish play and do no good, though it be shod,
this winter doth not a day day, the knave all day, it is no good for
the air and pleasure of the beldam, which are full of gress
and blythe blythe as Hell, Borkie up yours; in the face of
thine blythe florish and green leaves as on the backe of
twinkling blythe jessells in the ear, thousands in
the eye, and thousands blythe in the mouth, the blythe of the
face, blythe blythe the blythe, blythe blythe, *Epit. 10. 16. 17.*
After good respites, from all yore, o^r .2. c .22M , being
Lxx

How a Beggar put into an open Coffin, with an abundance of Bay leaves, Rosemary, sweet Bryar, and Flowers; who was a drunken rogue, and his wife worse, yet she chid at the putting of him in, (O Christ) my dear heart: The Surgeon wraps up some in a Seal-cloth, for which many mourne, but not one of thousand mindes where the soul is, when the body is in a green bag; the Lord of Racy ~~now~~ had fourteen great dights, silver Candlesticks, a velver foot-cloth, three mourning women, and a many, raffety starchins about this Lady, but their sins were these, they were divellish hard, miserable to their servants, and worse to their tenates, proud and discontented at the tax, but their great sin was unbelieve, and yet they heard much, I had rather be guilty of many sins, than some one sin, especially of that of unbelieve, which damnes thousands, John 3. 35, some will not beleive a wise man, others a friend, nor the wife the husband if she be a little jealous, one of five hundred, I think, do not believe there is a Christ or at leastise live to Christ, amongst your Gallants, which come to Christ, 1. Corin. 2. 6, And if a man doth not really beleive in Christ, and is some meaſure live to Christ, he can never be saved by Christ, John 3. 3, I sh. not ſay that vbe led to a no good

15. But that man that is damned takes little pleasure when the devils tell him, there was ſuch a Coach, and ſuch a Coach, ſo many ſix horses, and ſo many mourners, and but two or three rejoyces among them all, little legacies were ſtraight forgot, to morrow is a new day, and the pleasures of this is gone already: The Lady Bemore is going, Mrs. Moredelight is gone to Spring Garden, Mrs. Musgrave is coming back again, but the Lady Racketenant comes no more, nor any from the dead, if one could come out of hell, than here, more used, Hidemarker, that cannot be, Luke 16. 26, would they hear what he would ſay? I believe no, if they do not hear Agnes and the Prophets, and they that ſpeak by the ſame ſpirit, they will not hear him, Proph. 29., beides much anone will ſcarce come there now, to Mrs. Musgrave, Chappell, necht, where there is nothing but four or five, naked, white tapers, a Song book, a Play book, a Lute, a fiddle, & a NRP, or three more.

call them to an account what they did, what they saw, and what they said in Hide-Park, and why they went so often there; what every afternoon? and never to the Closet, crying, Lord, What am I? What do I? Why came I? Whither goe I? Lord, I am but a poor little gnaw-worm, or a vain shadow, Psal. 39.6. and we all do fly about like so many butter-flies; there is more glory and variety of beauty in the weeds of one Corn-field; yea, in a little Damsel, than in the ^{of us,} Luke 12.27. But why came I, Lord; why came I into this world? was it to play, sport, court and complement my soul away? or was it to mind, love, fear, serve, own and honour thee? Dost thou give me being, beauty, riches, outward honour, glory and esteem among men, to be as a She-witch, snare and devil to men, drawing them off from thee; or should I be as an Angel, owning and honouring thee as the Son of all joy, life and fountain of all glory, the first and last, and only being of all beings; that nihilates the creatures, and disposeth of them how, where, and when thou pleasest, for light, life and glory, or wrath, hell & darkness, & that in a moment & this moment Lord, thou mayst & dost dispose of som poor creature, in som place or other, to his unchangeable condition, yea, and this moment thou mayst say, Lords and Ladies come to judgement, you must be no longer ranting, sporting, coaching up and downe, but come away to judgement, however Lord, if not now, I must ere long, *the end of all things is at hand,* 1 Pet. 4. 7. the Sun is setting, the glory going, and all the company from the Park, and this *May-day* will come no more, nor we nor they from the grave which are once there; let this be my last to the love, to the life of sin, and delights of the world, and let me take my leave; farewell, farewell Ladies, Lords, farewell pleasures of the day, I shall never see you more, fields no more, nor hedges, Sun, Moon nor Stars, Saints nor Sinners, Churches nor Stages, Houses of Prayer, or Houses of Sin; yea, nothing more that I now see shall I ever see again, in the way, in the manner, in the state and condition that I now see, I shall never see more. O Christ, where am I? O Christ,

what do I here? help me to be up and looking; help me to be up and doing something for eternity; for me, for my soul, and the glory of thy name; before I go hence and be seen no more. Oh Christ, if it must be now or never, that I must believe, that I must repent and live unto thee, let me do it; and seeing that the night cometh, when no man can work, Joh. 9. 4. let me go home and for about the work in good earnest, and in thy strength! Oh Christ, or else it will come to nothing. I cannot believe, I cannot repent, lead a strict life, hind be afflicted in any measure to these present things, pleasures and delights; and yet thy word pronounceth woe upon woe against me, and such as I am; *Woe to them that live at ease in Sion, that charm to them sick Amos 6:1, 2, 3, 4, 5. that stretch themselves upon beds of ivories and feed upon the fat of lambs, go to your rich men, weep and bemoan your misery, James 5:1, 2, and woe unto you if faith Christ, Luk. 6. 24. *Be not ye that be full for ye shall be hungry; and they that are taught and re-pyce, for ye shall weep and howl, verf. 25. and woe to you when all men shall speak well of you, smooth and flatter you, which doo many do. when they should pluck you by the hair as brands out of hell.* oh, bind*

But Madam, all these woes and judgements must and will come upon this generation of Creatures, whose skins are as full of the sins of *Sodom*, ignorance, pride, luxury and wantonness, as a Taber is with wands, and for those damning pleasures which now they do eagerly pursue, they will be gone like a flash of lightning, yea, they are gone already upon the manner, the sable clouds & curtains of the night wraps up the glories of the day ; yea, it hath done so, sin and darkness doth the soul of man in greater ; the sweetest musick leaves but sadness in the mind of man, the sweetest enjoyments of the world do the like ; yea, the more delights, pleasure, and enjoyments here, the more hell in hell to all eternity : who would sell his soul for pleasure ? who would sell his soul for progres yea, if it were to gain the whole world, what would it profit ? saith Christ, *Luke 16.26* Oye Nobles of England, Lords and Ladies and others, do ye not think upon this text, or do ye think there is a God,

asoul is you a heaven or hell for that to go into; & these things that are, could never be, if there were not a God; and if there be (as certainly there is) he will call you of all the whole Creation to a strict account, you that drinke the sweet, and feed upon the choice of all the Creatures among the Fish, and Fowl; you that drink down golden bolls of Nectar at your costly banquets; you that cloath your selves in Silk, and Satin, and golden cloath of Tissue, and often ride on poor mens backs as well as in your golden Coaches; you that say, like the Harlot, we will take our fill of love, our fill of pleasure, crying Away, away to the Woods, and to the Groves, to the Fields, to the Parke and places where the Nobles are, and let us hear the Nightingale, I and the death-watch too I pray.

Oh Madam, when all is done the bell must toll, and you must dance to deaths pipe, who are now singing like to so many the Nightingals, your very enchanting tunes and Sиrian songs, and have thousands to bow and eringe to you, though you be as the leproous houses to be pulled down, Levit. 14. 40. But remember the golden boll was in Belazar's hand, his Nobles round about him, then the judgement came, *Mene mene Tekel Daniel 5. 5. this night shall thy soul be taken from thee, Luke 12. 29.* and some have been taken from the Park to the bed, from thence to the judgement, before a few dayes have been expired.

O ye sinning and sinfull fading houres of England, consider what is said, and dedicated to you in a serious way, one sheet shall winds you up, let another or two conyince you; had I wrote more, your leisure nor your pleasure would have perused them, but this I hope it will yea, take it and peruse it well, and although at first I might a little seem to be light, yet my aim was, and my clospre shall be very serious, as from the Lord, who I think inclined me to it.

And let me tell you, that if you, or some of you shall read this, and then go to hell after for slighting this, and former better counsels, it will little advantage to weep and say, Oh that I were out of these internall and externall sinnes, Oh that I had hearkened when time yas to Christ,

holding

and that the voyce of the Turk in night evill more be heard: the groans and sighs of dying Lords and Ladies are many times very sad and dolorous, but the groans, sighs and tears of a damned creature can never be imagined. I have heard of a Gentlewoman in Northampton-shire, that was burnt for poysoning her husband, her shrieks by some to heare the shrills, shrieks and cries of one damned soul is a hell in hell beyond all imagination; and were there no other hell than this, for one sinner to heare the shrieking of another, no man nor Angel could exprefis it.

O ye that now sing one unto another, and cause the woods to echo to your melodious voyces, take heed, and again take heed ye be not one day left to wade over one anothers backs in the flames of hell; certainly whole Coachfuls of ye will go there, one foot and one wheel are in already, and none tries out, the other will be there also, if the Lord Jesus be not infinitely merciful unto you, in the forgiving of your sins, and changing of your hearts, deceive not your selves, what you sow you shall reap, if you sow to the flesh you shall of the flesh reap corruption; ye2, if this be all, thousands of you so (as I doubt it is) know when the harvett is ripe, I mean, you and your sins, then shall God thrust the sickle of death into your fides, his wrath into your soules, and bundle you up for hell for ever, *Joel 3. 13.* Cut it down, why cumbereth it the ground? saith Christ, and who can dwell with everlasting burnings, saith the Prophet, *Isaiah 33. 14.* And who shall dwell in thine holy hill? saith *David*, the man that is so and so, *Psalms 15. 1.* But you that are so and so prophanes, to sport, and court, and pin and paint your time away, not at all minding that God, that hath made you little Gods in respect of others, for your birth, beauty, riches, honour and esteem amongst men, know then God shall make you die like men, and perish like one of the Princes of Hierusalem, *Psal. 82. 6.* To perish in prison is nothing, to perish on a dunghill is nothing, to perish at a rich mans door is nothing, *Lazarus* so did for want of crumbs, whilst *David* perished

perished in his fately bed, for want of Christ, with golden hangings round about him, *Luke 16. 22.*

O you Gallants of the times, and Princes of this world, that have hangings upon hangings, yea golden hangings, and Coaches too, which we grudge you not, you pay enough to flutter up and down the world withall, but know if you have not Christ, you will perish in your beds of down, and all your Doctors and pearléd Cordials will nor cannot save you, and if you perish for want of Christ, you perish with a vengeance.

O Christ, let me beg my bread here with *Lazarus*, and not my wares hereafter; the air is sweet, the Woods and Parks are so too, but Christ is more sweet than all thing or things; and if he be not so to you, you shall one day want this air; yea, you shall have no other air to breath in, but hell shall be your air, and hell shall be your fire, and hell shall be your bed, devils your companions, yea, they shall lie upon you, with you, by you, ever dragging and tormenting of you from one place to another: It is storied, that *Dido's* ghost tormented ~~the~~ *new* Prince of *Troy*, ghosts, devils, damned spirits, and the furies of hell shall drag you up and down in the flames of hell; yea, you shall drag one the other, curse and spit one at the other, who are now playing one with the others bosome, locks and lips, companions in sin, companions in hell: yea, I think that is very near the meaning, where it is said, *the Satyr, the Screech Owl, the Cormorant and Dragon shall call for their mates*, *Isaiah 34. 14, 15.* sinners shall call for their mates, read that chapter, and one sinner for another, some will curse and call for their Whore when they are dying, others for their gold, every one minds that which heretofore he most delighted in, yet some will send for an honest man, let him come and pray, and oh that I might die the death of the righteous, but sinners in hell shall call for their mates, not to tell them stories from a play book, nor to sing some new delightfull Tunes and Songs, called such a Rant, and such a Rant, but to tel of their misfortunes, and such misfortunes which can never be recovered.

Old sayes one, I have lost the heauen of heavens for a few vain delights, which were more than I thought; never in any measure soul-satisfying: And I also, with another, lost the favour of my God, for the favour of my Mistress such an one, this or that Lady, whose vain love and pleasure I more delighted in, than in the love and pleasure of God, whose pleasures are pleasures for evermore, but mine are gone in a moment, yet I never got the favour I so unhappily sought, yea it may be, sought a duell for, but I have lost the favour of God, as Wolsey once dying said, to pile isse my Prince.

Oh that you would timely fancy those unhappy soul-peircing relations, poor unhappy sinners, make one unto the other, whilst others curse, tear and spit one at the other, whose damnations were furthered by each other; for as certainly as one man may be instrumentally to farther the salvation one of another, so sinners may be, under the devill, the new and chief meanes of damning one the other, and these excessive pleasures, wherein you now so abundantly abound, to the spending and consuming away almost all your pretious time, will cause the damnation of many; and then they that made first to them, most prest and cryed, Away, away to the Park, to the Tavern, to the Ball, to the Masque, to the musick-house, to the Groves, to the gardens and delights of the world, will certainly be found the greatest enemies to your soules, next to the devill and your own hearts lusts; yea, lust and long for day, and when it comes, you long for night, and the countings of the chamber, and then you long again for day, the sports and pleasures of the day, for that night and day eye are unsatisfied, and think you have never enough of soul-deceiving pleasures, yet a little of the world will content a gracious heart; give me food and rayment, and then shall be my God, sayes Jacob, though a young and joyous man, give me pleasures, give me sports, give me the glories of the world, and let me swim and tumbble, night and day in these streames and oceans of delights say you, Let me have my fill and full of love, of lust, of wine, and women,

me; muck, chambering and wantonness, and it sufficeth all this to live.

O Christians, are these wishings? I would you were but almost, or rather altogether so as Paul once said to King ~~Agrippa~~, Act. 26. 28. yea, I would to God you were so, but truly for the present, call your selves what you will, I judge you little better then heathen that know not God, may worse a thousand times in many things, your condemnation will be greater, Mar. 11. 21. And woe unto you, as Christ sayes, for if cursed be all the families of the earth, which call not upon him, Jer. 19. 25. what will their become of you, who never call nor think upon him, unless it be to blaspheme and dishonour him? Truly, if Christ be the Son of God, as certainly he is, he can never own you, who are so unlike to him for the present: *Be ye holy, for I am holy* (saith the Lord, and) *without holiness no man shall see the Lord*, Heb. 12. 14.

Oh minde that and this Text, *I and my Father are one*, saith Christ, and must not all his members be in some measure like him, this likeness is not wrought in an hour, but by the continual working of the holy Spirit, which is called the Sanctifier of them that beleive, and if you beleive in Christ, or hope to be saved by Christ, do you think it shall be without any work of sanctification, or change in your hearts; truly, if you think so, you think amiss, and are the most deceived of any in the world; 'tis true, works shall save none, nor in any measure contribute to the saving of any, the Lord Christ is and will be all in that particular; yea, he is all in all in point of Justification, sanctification and Glorification; and if he do not thoroughly justify you, and in some measure sanctifie you, he will never save you, and yet if he save you, it shall not be for works, but without works, for not unto him that worketh is the promise, but to him that believeth in him that justifieth the ungodly, Psal. 32. 2. Rom. 4. 5. two golden texts, for mark the expression, I am sure you are ungodly, and I am sure you may be easily saved; yea, you ungodly great ones that never minded salvation all your dayes, may be saved,

saved, if you will look unto him who is God alone, *Isaiah* 35. 21. but will you, will you look to him, 'tis but looking and be saved from the wrath to come, *1 Thess.* 1. 10: for all other salutations, though never so great, are nothing; but will you be saved from being shut out of the new *Jerusalem*, with dogs, sorcerers, whoremongers and liars, *Revel.* 22. 15. And from being cast out with the children of this kingdom, *Luke* 13. 27. whose pleasures, joyes and glories are in the things of this life, never minding that Kingdome, where *Abraham*, *Isaac* and *Jacob* are: I say, will you be saved from being so cast out into utter darkness, where shall be wailing, weeping and gnashing of teeth for evermore, *Verse* 29.

Oh would you escape all this, and stand in the evill day, when they shall fling their gold and their silver to the moles and to the bats, *Isaiah* 2. 20. the day wherein sinners shall move out of their holes like Worms, and lick the dust like Serpents, the day wherein many shall run like Kings and Captains, and mighty men, to the rocks, to the hills and mountains, crying, Fall on us, and hide us from the presence of the Lambe, *Revelation* 6. 15, 16. for the day of his fierce wrath is come.

I say, if you would escape all these things, which the Lord Jesu grant you may, consider a little how vain those pleasures are that you pursue, how great that salvation is, that you neglect, *Heb.* 2. 3. How free, how full, how easie to be had; it stands at your dores, it waits uponyou, it cries after you, Hear, hear, and your souls shall live, *Isa.* 35. 99. I will make an everlasting Covenant with you saith the Lord, even the sure mercies of David, your sins and your iniquities I will remember no more; and though they have been as red as scarlet, I will make them as white as wool: your pride, your glory, and your boasting is a thing of nought; yea, your stout words against me, wherein you say, It is in vain to serve me, *Mal.* 3. 13. And what profit will it be so to do, calling proud ones, and they that contemne me happy, when as the day cometh that shall burn as an oven, and

and all they that do wickedly, and all the ungodly of the earth shall be burnt up, saith the Lord of Hosts, and it shall leave them neither root nor branch, for the wicked shall be as stubble, and the day that comes shall burn them up, Malac. 4. 1. and all the wicked shall go down to hell for ever, Psalm 9. 17. and all that forget God.

Oh you that do so, hear and hearken unto the voyce of God; yea, hear his voyce to day, to morrow is another day, and you know not whose it may be; to day if you will, harden not your hearts, as in the day of provocation, this day is salvation rendered to you, if you will accept it, do not say, to morrow, do not say, we wil have none of this salvation which Christ and all the Prophets of Christ yet tender unto you, and abuse not that rich and free grace which brings and renders salvation to all men, but to you especially; nor intreat him to be gone out of your course and companies, as once those unkind and churlish *Gadarens* did, *Mark* 5. 16. preferring their swine before Christ the Lord of life and glory, who only hath immortality dwelling in himself, and dwelleth in that light which is unacceſſible, the onely Prince and Potentate, who shall be revealed in due time, *2 Tim.* 6. 14, 15. In the mean time, charge them that be rich to be rich in good works, and prefer not every lust, rattle, toy and baby, before the Lord of life and glory, who hath the keys of death and hell in his hand, *Revel.* 1. 18. an absolute powet over you Saints, Angels, Men and Devils, to dispose of you and them all as he pleafeth, either for light, life, and glory, or wrath, hell, and darkness, *Phil.* 2. 10. Why should this Lord of Lords and Ladies too, *Revel.* 16. 19. be set at nought, who hath a name written on his thigh, the King of Kings, and Lord of Lords; and though his Kingdome be not of this world, yet his Kingdome shall break in pieces all the Kingdomes of this world, *Daniel* 2. 44. & 7. 9. And they that will not kiss this enlightening Son, shall be broken with an iron rod, *Psalms* 2. 9.

Be wise O ye Lords and Ladies of *England*, and kiss with a kiss of obedience, subjection and affection, this Son and Son of Sons. Angels are the Son of this Son, which now we do behold, and Christ who is fairer than the Children of men, is the Son of Saints and Angels too, shall he be yours, O ye Stars of *England*, and glory of our Nation in a common sense, shall he be your Sun, and shall he rise this night with healing in his wings on some of your souls, who are as black as Hell, notwithstanding all your outward lustre. Oh let him arise there now the Sun and glory of the World is setting, if he shall let him, his wings are the wings of true affection, his wings are the wings of safe protection, who shall harm if God be (and he will be) with you, he will and shall keep you in life, death and eternity, in the hour of temptation, yea, in that hour when all those whose souls are built upon the sands of common Christianity, much more of vain delight, shall come tumbling down with a vengeance, when the winds, and the rain, and the storms of conscience come with Hell, death and despair at their heels. But that they may never come, shroud your selves under those wings that will now embrace you, and let the everlasting arms of mercy fold you up in the bosom of divine love, joyes and sweetnes, and that it may so do, stand open, yea stand open, O ye everlasting doors, and let the King of glory enter in, *Psalms* 24. 7. who is the King of glory, ver. 10. the Lord of Host is he, and the Lord over hosts of Angels, Men and Devils is he, and therefore lift up your heads and gates, O ye everlasting doors of the soul, and let the King of glory into your hearts, where nothing but sin and satan for the present is, yea let this King of glory enter in, and though ye be as the Devils den, a desert Land, a barren Wilderness, where is nothing but the howling of cursed lust and nature, ye shall be as the *Eden* and Garden of God; yea ye shall certainly be as a fruitful field till'd and blessed of the Lord, instead of the briar shall come up the mirtle tree, read the 35. of *Isaiah*; and that sweet promise in the 65. of *Isaiah* 13. Mind these promises, O ye barren Lords and Ladies, for God is able to make you as a fruitful tree, and the Bunch shall say, I am no more a barren tree, *Isa. 50. 4, 5, 6.* nor shall it be said, ye are still

All as Reprobates; we trust you are not so, though for the most part ye are dead to all good works, yet we trust as *Paul* saith, we shall not find you Reprobates, 2 Cor. 13. 5, 6. for the future, we know there is in you a noble spark, a free and gallant spirit, an humble and ingenuous disposition, affable and courteous to all, some of you are so, and the sweetest natures in the World, truly noble in all things, onely the blood of Christ, the blood of Christ is wanting in your veines, the spirit or the appearances of Christ in your life, and screech Owles dwell where mountain Larks should sing; this blood and this spirit, and the merit of the former, is as freely tendered unto you as to any in the world. O ye that have a freedom and equality of right unto the winds that blow, and flowers that fall, and lights that shine, know ye likewise the like to all the tenders of grace in the Gospel of grace, and though your present greatness do and may exceedingly cumber you, yet it can never absolutely hinder you from Christ, the loves and tenders of Christ, who once stood up and loudly cryed, and still doth, oh every one that thirsteth come to the waters of life, high, low, rich, poor, if any man thirst let him come and drink; *Isaiah* 55. 1. *John* 7. 37. *Revel.* 22: why should ye refuse the waters of Shiloh that run softly, and that voice which speaks from heaven, and shakes both heaven and earth, and all these sublunary glories here below. O see, and again see, see; refuse not him that speaks from heaven, that which ages, and few of the Princes of this world which come to nought, have done or known for many hundred of years, 1 Cor. 1. 18. but to you it is spoken, not in a way of thundring and lightning, like God to Moses in Mount Sinai, when he gave the Law, but like the Angels to the Shepherds, when they sung glory to God in the highest, peace and good will to men on earth, *Luke* 2. 14, for to you is born a Saviour, and his name shall be called Jesus, for he shall save his people from their sins, yea, and ye as well as they if ye will accept of him, and now is the acceptable time, and to you is born a Jesus, and with this song I shall conclude; but do not you for another refuse this Christ, and this Jesus, who will save you with eternall salvation, if indeed you do believe in him. O ye that are singing like the fool in the Gospel, you have this, you have that, you have goods enough, soul, soul take

take thine ease, thou hast beauty, riches, honour and esteem amongt men, 'tis no matter now for Christ, know before your song is half done your soul shall be taken from you, Luke 12:19. and whose shall all this be? it is said the Swallowe sings but once and then dies, ye have sung once and again to your selves, take heed, and again take heed death catch not you, or some of you up, as a Kite catcheth a Chick, before you have half that content and pleasure which you now pro parte unto yourselves, we will buy sell, and get gain, say they, and yet their life was but a vapour, James 4:13. I will take my ease, saith the fool, and I will take thy soul, saith the devil, and this night it shall be with God, but will you sell what you have, and get you bags that wax not old, Luke 12:33, and lay up for yourselves treasures in Heaven: It is the counsel of Christ now tendered to you, will you sell your glory? will you sell your beauty? will you sell your pleasure? and all these things that wax old, and get you bags that will last you ever, that is, the righteousness of Christ, which blessed and for ever blessed are all they, and only they that hunger and thirst after it, *Ap. 3:3. 3, 6, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 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Princess in the morning of her espousal, and all by vertue of that power, which saies to the North and to the South, give up, and bring back my sons and daughters from far, Isa. 43. 6. And oh that this almighty power might bring back you, or some of you, the captive daughters of Siue, and oh that you might return like the rivers in the South, from all your lying vanities to the living God, and from all your follies to the wisdom of God, which is better than fine gold or silver, yea, than Rubies, Prov. 8. 10 11. Riches and honour, yea, durable riches and honour are with me, saith the Lord, my fruit is better than gold, yea, than fine gold, and my revenue than silver, verse 19. therefore hearken O ye Children of men unto me, for blessed are they that keep my waies, but cursed are those that go a whoring after other Gods, sorrow shall be multiplied, yea, they shall lie down in sorrow, Isa. 50. 11. this sorrow is the daughter of sin, but the mother and the daughter shall sit down, and lay down upon the heads, hearts and souls of all that will not hearken unto me, saith Wisdom. Wherefore O ye foolish ones, turn ye, turn ye at my reproof, Prov. 1: 22. hear ye and your souls shall live, and if you will hear, hear ye young and lovely Lords and Ladies, and Gallants of the times, and for Christs sake remember ye your Creator in the daies of your youth, before the evil day commeth, wherein the Lord shall say, I have no pleasure in you, before the Sun and blossom of your virginitie, and flower of your age be darkened, yea before Christ and the things of Christ be hid from your eyes, before the Moon, the Stars, and the Clouds return after the rain, Eccles. 12. all the lesser means and helps of your salvation be blown away like a cloud, or a rain that is carryed away by the clouds, yea before the day, when the keepers of the house, the spirit and noble courage of your souls shall tremble at the approach of death, when he comes climing in at your windows, and up to your beds, where you lie panting like the poor Partridge in the tearing talents of the Falcon; and what is a bed of state in such a condition, though surrounded with a thousand Lords and Ladies who are but vain comforters, or as flesh flies, when the strong men shall bow themselves, the leggs, armes and sinews of strength all shranked up, yea; the whole man turned to the wall like Hezekiah and

and weep like a child, the grinders cease, as not able to do their office, and they that look out of the windows be darkened, the light and sight of thine eyes, dim and creamy, the throat rattle, and the breath earthly, when the doors shall be shut in the streets, all the intellects of the soul, that take in and shut out visible appearances be locked up, then the sound of the grinding shall be low, no noise or motions hardly heard, when you shall rise up at the voice of the bird, the secret chirpings of conscience, the private bird that tells all old, and almost forgotten things, and ungodly acts, when the daughters of misery are brought low, all your former vain, and sinful vanities, and delights are burst still, blown over and gone through the fear of that which is coming on, namely, death, hell, and he that hath the power over death, yea, the keys of death and hell too is his hand, *Revel. 1. 18.* But the Almond tree shall flourish then, that is, the righteous man, yea mark, for the end of that man is peace, *Psal. 37. 37.* but woe to the transgressor, the Grasshopper shall be a burden to the wicked, and all his desires shall fail, because he goeth to his long home, whether he will or no, yet he goes, and the Mourners about the streets, the silver cords be loosed, the golden bow and pitcher broken at the fountain, the veins and strings of life all broken, through the invisible shooting of the immortal soul into another world, whereby the pitcher of man's body becomes broken at the fountain head, in the return of the spirit to that God that gave it, the dust returns to the dust for a while, and the spirit to God for a final sentence, O vanity of vanities, how is all but frost and vanity, besides Christ and the knowledge of Christ? this knowledge I recommend to you, and every one of you in Hide-Park, after your unwearied pursuit of lying vanities, and if you refuse it, your blood will be upon your own head, *Act. 20. 26.* I am more free from that than thousands of your Chaplains and others too, that deal not so faithfully with you as they ought: God Almighty bless and turn you from your sins; though Israel be not gathered, yet my labour is and shall be with my God, *Isaiah 49. 3.* but my heart's desire and prayer is and shall be, that Israel may be saved in the day of the Lord Jesus, *Rom. 10. 1.* and that you may, the eyes of all mercy look upon you to convince you one by one: and oh that you dare, or that he would take you alone a little this night,

to mind and meditate what you have done this day, and all your dayes for him, or rather against him, but you dare not walk alone or be in the dark one hour, nor will the Devil let you thinke on Christ, heaven, hell, death, or judgement. And now, O Christ how few lives to thee, O Christ how few mind thee, O Christ how many dissemble with thee, and when shall the Nobles lick the dust of thy feet, whilst Kings and Queens attend on thee, and count it honour enough to own and honour thee in the most contemptible way and manner? when shall they bring their gold and silver and offer unto thee? who art all in all in life, death, and eternitny, *Col. 3. 11.* But poverty parts good company, thou at present appears not in thy glory, *1 John 3. 2.* but art as it were upon the wain, while the World, and Nobles of the world are in their full sun and splendor; but appear, appear O Christ, and let the world see thee that art invisible, and yet thou rulest the stars, and bounds the tumbling seas, while thou stands knocking at the sinners heart, *Rev. 3. 20.* courting as it were, this or that, or t'other gnat-worm, nothing, for a little admittance: O Christ fling them down to hell, yea fling them down quick, that storm and contemn thee, because they are fine, and tricked up in the offis of thy creature, and if these golden Sparks and Ladies will not own thee, make them like a wheel, and let them perish as the stubble, *Psal. 84. 13.* yea, if any man love not our Lord Jesus Christ, let him be *Anathema Maranatha*, so saies *Pant 1 Cor. 16. 22.* but I say, love him, love him, love him Lords, love him Ladies, he and he onely is altogether lovely, in his name, in his nature, in his person, in his promise, to look to, to hope in, to follow after, and to lean upon, he is altogether lovely, the last present, and the future hope of sinners: But do what you will, I have chosen him, and he hath washed me in his own blood, *Rev. 1. 5.* Glory, Honour, and Salvation be ascribed to him world without end.

W. B.

For Christs sake do not tear nor fling this about, but tell the Lords and Ladies of it; and ask for the green Book, or, The Ladies Tryall.